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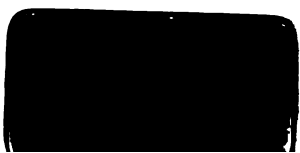
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Jun 19, 1939

May the weighty truths contained in the following Extracts
have due place in the mind of each peruser of them !

Z. A.

EXTRACTS.

LET US THINK OF IT.—To reflect that the eye of God is continually upon us, and that to Him we are accountable for every deed, should make us exceedingly circumspect and ever on the guard to offend Him not. Oh, could we but realize the truth that God sees us! could we but keep a sense of *His presence* continually before us! how changed a life we should then lead! How we restrain ourselves in the presence of a respected friend or parent! how much greater restraint would we put on ourselves did we realize the presence of God!

ALAS! if my best Friend, who laid down his life for me, were to remember all the instances in which I have neglected Him, and to plead them against me in judgment, where should I hide my guilty head in the day of recompense? I will pray, therefore, for blessings upon my friends, though they cease to be so, and upon my enemies, though they continue such.—COWPER.

BEARING up against temptations, and prevailing over them, is the very thing wherein the

whole life of religion consists. It is the trial which God puts upon us in this world, by which we are to make evidence of our love and obedience to Him, and of fitness for members of His kingdom.—CLARK'S SERMON.

EVERY *prejudice* that the soul takes up, or outward *view* that it *rests* in, is so much inhaled of the foggy *atmosphere* of *time* and *sense* as chokes the word, and renders it unfruitful.—SPIRITUAL EXTRACTS.

REFORMERS should *begin with themselves*.

ON THE DANGER OF SEEKING THE PRAISE OF MEN MORE THAN THE GLORY OF GOD.—How applicable are the words of our Saviour to the following remarkable relation! "Woe unto you, when all men shall speak well of you!" (Luke vi. 26.) It is taken from the *Imperial Magazine* for 12th mo., 1819, and may be of use to every minister of the gospel. It is the substance of a remarkable dream, related by R. Bowden, a clergyman of Darwin, who committed it to writing from the lips of the person to whom the dream happened on the evening of 5th mo. 13th, 1813.

A popular minister, whose name, from the nature of the circumstance that occurred, it will be needful to conceal, being much fatigued at the conclusion of the afternoon service, retired to his apartment, in order to take a little rest. He had not long reclined on his couch, before he fell asleep

and began to dream. He dreamed that, in walking into his garden, he entered a bower that had been erected in it, where he sat down to read and meditate. While thus employed, he thought he heard some person enter the garden, and leaving his bower, he hastened towards the spot where the sound seemed to come from, in order to discover who it was that had entered. He had not proceeded far before he saw a particular friend of his, a gospel minister of considerable talent, who had rendered himself very popular by his zealous and unwearied exertions in the cause of Christ. On approaching his friend, he was surprised to find that his countenance was covered with a gloom to which it had not been accustomed, and that it strongly indicated a violent agitation of mind, apparently arising from conscious remorse. After the usual salutations had passed, his friend asked the relater the time of day, to which he replied, "Twenty-five minutes past three." On which this his friend said, "It is only one hour since I died, and now I am damned!" "Damned for what?" inquired the dreaming minister. "It is not because I have not preached the gospel, neither because I have not been rendered useful, for I have now many seals to my ministry who can bear testimony to the truth as it is in Jesus, which they have received from my lips; but it is because I have been accumulating to myself the *applause of men* more than the *honor* which cometh *from above*, and verily I *have my reward!*" Having uttered these expressions, he hastily disappeared, and was seen no more.

The minister, suddenly awaking with the contents of this dream deeply engraven on his memory, proceeded towards his chapel, in order to

conduct the evening service. On his way thither he was accosted by a friend, who inquired if he had heard of the severe loss the church had sustained in the death of that able minister. He replied, "No;" but being much affected at this intelligence, he inquired of him the day and the time of day when his departure took place; to this his friend replied, "This afternoon, twenty-five minutes past three o'clock."—SELECT MISCELLANIES.

I PRAYED for direction, and saw clearly that plainness of dress and behavior best became a Christian, and proved it good for a proud heart to wear the plain and modest livery of God's children. For when I appeared like the world in Babylonish garments, I had its esteem, and knew not how to part with it. But when I showed by my appearance that I considered myself as a stranger and a foreigner, none can know (but by experience) what an influence it has on the whole conduct, and what a fence it is to keep us from sinking into the spirit of the world. But there is no medium,—they who are conformed to the maxims and customs and fashions of the world *must embrace its spirit also*, and they shall find the esteem they seek, for the world will love its own. But let them remember, also, that its friendship is enmity with God.—MARY FLETCHER, A METHODIST PREACHER.

INTEGRITY.—A man of integrity is a true man, a bold man, and a steady man; he is to be trusted and relied upon. No bribes can corrupt him, no

fear daunt him ; his word is slow in coming, but sure. He shines brightest in the fire, and his friend hears of him most when he most needs him. His courage grows with danger, and conquers opposition by constancy. As he cannot be flattered or frightened into that he dislikes, so he hates flattery and temporizing in others. He runs with truth and not with the times,—with right and not with might.—WM. PENN.

A BADGE OF THE PARTY.—Though it be objected that we seek to set up outward forms and preciseness, and that the plainness is but a badge of the party, the better to be known, I do declare, in the fear of Almighty God, that these are but the imaginations and constructions of insensible men, who have not had that sense which the Lord hath given us of what ariseth from the right and wrong root in man. And when such censurers of our simplicity shall be inwardly touched and awakened by the mighty power of God, and see things *as they are* in their proper natures and seeds, they will then *know their own burden*, and easily acquit us, without the imputation of folly or hypocrisy herein.

To such as say that *we strain at small things*, which become not a people of such fair pretensions to liberty and freedom of spirit, I answer, with meekness, truth, and sobriety, *that nothing is small* that God makes matter of conscience to do or leave undone ; and that *as inconsiderable as they are made* by those who raise this objection, yet they are much set by.—IDEM.

It had been my general practice to buy and sell things really useful. Things that served chiefly to please the vain mind in people I was not easy to trade in. Seldom did it. And whenever I did, I found it to weaken me as a Christian.—JOHN WOOLMAN.

It was well said by one of the most enlightened and experienced among the first members of this Society, in reference to the brotherhood, "We are not persons that have shot up out of the old root into another appearance, as one sect hath done out of another, till many have come up one after another, the ground still remaining the same, out of which they all grew. But that (very) ground hath been shaken and is shaking, destroyed and destroying, removed and removing, in us. And the Root of Jesse hath been made manifest in us, and we have been transplanted by the everlasting power of life, and a real change brought forth in us, out of (and separated from) that spirit wherein the world lives and worships into another spirit, into which nothing which is of this world can enter. The utmost of that literal knowledge, historical faith and outward religion, is but as the old heavens, that are to be wrapped up as a scroll, and old wine and bottles, that belong not to the kingdom of God.—WM. PENN.

COME, ye blessed of the Lord, rejoice together, *keep in unity and oneness of spirit*. Triumph over the world! be joyful in the Lord, reigning over the world! and *above* all things that draw

from the Lord; that in clearness, righteousness, pureness, and joy you may be preserved to the Lord.—G. Fox.

BEING tried with favor and prosperity, this world hath appeared inviting. Our minds have been turned to the improvement of our country, to merchandise and the sciences, among which are many things useful, being followed in pure wisdom; but in our present condition, that a carnal mind is gaining upon us I believe will not be denied.

A trust is committed to us,—a great and weighty trust,—to which our diligent attention is necessary. Whenever the active members of this visible gathered church use themselves to *that which is contrary to the purity of our principles*, it appears to be a *breach* of this trust, and one step back toward the wilderness, one step towards undoing what God in infinite love hath done through His faithful servants in a work of several ages, and is like laying the foundation *for future sufferings*.

I feel a living invitation in my mind to those who are active in our religious Society, that they *may lay to heart* this matter, and consider the station in which we stand,—a place of outward liberty under the free exercise of our consciences towards God, not obtained but through *the great and manifold afflictions* of those who lived before us. There is gratitude due from us to our heavenly Father, and justice to our posterity. Can our hearts endure, or *our hands be strong*, if we desert *a cause so precious*, if we turn aside from a work in which so many have patiently labored?

*

May the deep sufferings of our Saviour be so dear to us, that we may never trample underfoot the adorable Son of God, or count the blood of the covenant unholy !

May the faithfulness of the martyrs, when the prospect of death by fire was before them, be remembered ! May the patient, constant sufferings of the upright-hearted servants of God in latter ages be revived in our minds ! May we so follow on to know the Lord that neither the faithful in this age, nor those in ages to come, may be brought under suffering, *through our sliding back* from the work of reformation in the world !

While the active members in the visible gathered church stand upright, and the affairs thereof are carried on under the leadings of the Holy Spirit, although disorders may arise among us, and cause many exercises to those who feel the care of the churches upon them, yet, while these continue under the weight of the work, and labor in the meekness of wisdom for the help of others, the name of Christ in the visible gathered church may be kept sacred. But while they who are active in the affairs of the church continue in a *manifest opposition to the purity of our principles*, this, as the prophet Isaiah expresseth it, is like "as when a standard-bearer fainteth." *Thus the way opens* to great and prevailing degeneracy, and to *sufferings for those* who, through the power of Divine love, are separated to the gospel of Christ, and cannot unite with *anything* which *stands* in opposition to the purity of it.—JOHN WOOLMAN.

EXTRACT FROM WORLDLY COMPLIANCE.—Far be it from us to place undue importance upon any outward observances or conformity.

We know that religion does not consist in these, but in doing the will of God from the heart, under the sanctifying power of that living faith in our Lord Jesus Christ "which is of the operation of God," and which nothing else can give to the soul. But we also know that it is the Divine will that our religious Society should be separated from the spirit and the customs of the vain world in the particulars of which we have been treating; and it is not for us to choose out such requirements as we please, or to say this is a small and unimportant matter, and I need not conform to it. We must take His commandments *as a whole*, or we shall practically *reject His government*. We may try to excuse our deficiency by charging others with tithing the mint and rue and anise and cummin, and neglecting the weightier matters of the law; but if we refuse obedience in rendering the tithe in what, from its seeming littleness, is the nearest and closest test of the entireness of our love and allegiance, we may soon come to disregard justice, mercy, and truth; for he that is unfaithful in the least is unfaithful also in much, and if we willfully reject one point of the Divine law we may incur the guilt of the whole.—THOMAS EVANS.

It was the declaration of the blessed Jesus, "I am the Way, the Truth, and the Life." I believe that the Society of Friends was gathered from the spirit of the world by the influence of this Son of the Father, who is the head of the church, the "way, the truth, and the life." He bestowed upon this people the excellent gift of discernment, to be exercised in the transactions of the church,

and also the invaluable gift of sound gospel ministry.

The faithful Friends of an early period were inspired to form a code of discipline to regulate the conduct of members by. Deep inward dwelling, under the influence of the Holy Spirit, *was* and *is* needful to be realized by all who minister or are active in the affairs of the church. I apprehend that all who assume the title of Friends may put on sackcloth and mourning under a sense of the deplorable diminution of the spirit of *discernment*. Hence a *lifeless ministry* has spread, and an unwarrantable activity in other members of Society. I have long felt it my duty to bear an unflinching testimony against a lifeless ministry. In the language of the prophet, I will say, "Come, my people, enter thou into thy chamber and shut the doors about thee until the indignation is overpast." Let us be *still* and *hearken* to *hear* what *He*, the Spirit, saith.—MARY PIKE.

CHRISTOPHER HEALY, after sitting in the meeting (at Ackworth School, England) in apparent bowedness of spirit for a length of time, arose, and, with a heart-felt sigh, made an exclamation, "That in his poor country the devil was an infidel, here he has turned a Bible-Christian." The great object of the enemy being to keep from *Christ*, in whom alone is *salvation*. He alone is the Way, the Truth, and the Life. "Without me, ye can do nothing." "If any man abide not in me, he is cast forth as a branch and withered." "From henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet henceforth know we him so no more, but as a

quickeningspirit to give life to resist and overcome the devil."

IN the present day so many of the members in the Society have shaken hands with the world, or, under the specious pretext of liberality and of increased usefulness, have joined with other religious professors in "religious works," that many of those precious testimonies for the support of which our worthy ancestors were willing to suffer the loss of all things, and which they enshrined in suffering as deep and bitter as any endured by other martyrs, are evaded or wholly relinquished, as being of no importance, as peculiarities unworthy of enlightened minds; burdens voluntarily assumed by those of peculiar constitutional temperament, but having no connection with bearing the cross of Christ; and this is said or acted even by some holding responsible stations in the church (Lam. iv. 1). The prediction uttered years ago is being verified, that Friends would have to contend for the testimonies of truth, as before held by the Society, against their fellow-members.—P. F.

7TH MO. 5TH, 1850, L. A. Barclay writes: "Yes, my friend, I never was so struck with the low state of things among us as when in and around London. Well, however we may as a people get worse and worse, more and more leavened into the worldly spirit, outward and superficial, yet there is and will be a little remnant preserved who have not bowed the knee to Baal, and such must submit to be trodden down and be put into prison, as it were, and lay their mouths as in the dust, till

the time of their deliverance comes. But though things are getting so bad, and as I may so say, rotten at heart, yet some seem to think all things are well and like to make a boast. Ah! the enemy will not care what good works we set about, if he may but rule and govern within us, and so crush the tender buddings of the seed immortal, which leads to inwardness, quietness, and humility, wherein will be our preservation, even in subjection to the Lord alone."

10th mo. 19th, 1854.—"I am grieved to hear and see the almost universal dropping off of the plain dress and language among us, even among the members of the select meetings, etc. And if the leaders of the people cause them to err, what can we expect the flock will become?"

10th mo. 27th, 1854.—"The state of truth's things is indeed very low, and where are they not? I am grieved to see the evidence everywhere abounding that the primitive and gospel testimony given this people to uphold among the nations, of plainness and simplicity in dress and address, is completely lowered and trampled upon, even by the families of our *leaders*; and if the heads do so themselves, what can we expect from the (body)? But, alas! the heads wink at these things, and even go so far as to appoint such as are inconsistent as Friends as clerks, as important committees, and even to visit *delinquents*, thus lowering the standard of truth, and causing the discipline (I may say our holy discipline, which was given forth and exercised at first in the wisdom and power of God) to be handled by unclean hands. This degeneracy has been growing among us rapidly in the last ten years, increased by or evinced by the various papers

issued in the periodical way among us on this subject, and I see no other prospect than ere long what poor —— said thirty years ago will come to pass, 'We shall sink back to a similarity with the world;' this he *said desiringly*, but many of us view it *deploringly and with grief*; but this may pave the way for a revival of us. As dear —— used to say, 'We must be very much worse before we can be better;' and I believe dear S. Grub, has also spoken to the same import. . . . I hear that vocal and instrumental music is increasing, and some even who have been thought of *as overseers* have yielded to it in their families." . . .

MORAL OBLIGATIONS OF DEBTORS.—The following question was proposed to the *Christian Union*:

A conscientious, zealous Christian, head of a family, fails in business, and gives up all to creditors, but still leaves debts unsatisfied to the amount of his original capital. He is released from further obligations by the law, gets a start, accumulates barely capital enough to run his business, and thereby support his family economically. Does his Christian duty require him to surrender this capital to pay old debts? Will his refusal to do so debar him from future happiness beyond the grave?

The editor replies:

This is a hard question. We are not a judge to decide what shall keep a man out of heaven. But, in the first place, let the insolvent debtor clear his mind utterly from the delusion that the human law can ever absolve him from his obligation to pay honest debts. He is a debtor as much

as ever,—the only difference being that the law gives him and not his creditors the control of his property. Now that the question is thus reduced to a simple one, we can see that such a man has no moral right to refuse payment that he would not have had if the law had never intervened. If the absolute necessity of his family excuses him from the payment of debts, he is excused. But a court of bankruptcy must not be allowed to keep a Christian's conscience; if any say this is hard, we say that honesty is often hard, and it were well for men to consider what the consequences may be before they incur debt. It is hard for a debtor to pay, doubtless, but what of the creditor whose money was lent?

WHEN a man has once consented, for *any* consideration, to screen vice from merited exposure, the work of his *own* moral debasement is already begun, and it needs but time, and other favoring influences, to bring that work to its completion. He has taken a downward step in the process of individual degradation. Before we can in the secret of our hearts consent to screen vice, even for the sake of the holy places in which it is committed, comparatively elevated as our own moral standard may yet be, and as sincerely as we may reprobate the iniquity we conceal, we must, nevertheless, have lowered that standard toward the level of the guilty person. We cannot screen vice and yet hate it with the holy hatred of high-minded Christian purity. His own moral sentiments have received a deadly wound, and though he may for a time retain a moral sensibility to the odiousness of vice, and it may require years of

preparatory influence before the ugliness of vice will disappear, yet the heart will become finally perverted, and the monster be embraced as a bosom companion.—J. J. STONE.

IF we let the love of unity hush the voice of truth, we shall drive out true religion. We may put off for awhile the day of conflict, but we shall thereby accelerate the triumph of a sleepless, skillful system of religious error. The silent inaction under which an unbalanced sentiment would hush all Christian boldness and zeal for the truth, is the very mood for the successful propagation of wrong doctrines and practices, which deprecates nothing more than controversy, and desires nothing more than to be let alone to do its own work in silence under the dim shades and hushed awe of wide-spread mental bondage.

There is in every true Christian heart a depth below which the love of unity ought not to strike its root, and another depth where the love of truth should be found growing alone, deeper down than any other sentiment, because identical with the love of Him who is truth itself. And for the sake of this we should be willing to give up life itself, or be driven into solitary orthodoxy, beyond the bounds of any outward fellowship or communion. May a spiritual baptism of gentleness and zeal united come on us in its fullness! that we may neither be bitter against a single opponent, nor abashed before a host; neither wounding charity by our harshness, nor betraying the gospel by our timidity; contending earnestly for the faith, without spiritual pride or worldly prudence; and let

us then never draw back from our labors, even at the sacrifice of ease, property, or life itself.—IDEM.

WHEN the love of unity overmasters the love of truth, the hope of a safe church is gone. The first step from this fatal disturbance of the true balance is to confound the idea of Christianity with a merely outward visible consolidation; and then for the sake of maintaining *this* kind of unity comes the gradual result of mixing truth with error and corruption,—a mixture in which truth is sure to be ultimately precipitated into concealment at the bottom, while error and corruption lie atop, penetrating everywhere, and making the whole mass unsavory to God and unsaving to man.—IDEM.

INWARD prayer is that secret turning of the mind towards God whereby, being secretly touched and awakened by the light of Christ in the conscience, and so bowed down under the sense of its iniquities, unworthiness, and misery, it looks up to God, and, joining with the secret shinings of the seed of God, it breathes towards Him. It is in this sense that we are so frequently in the Scripture commanded to pray continually.—BARCLAY.

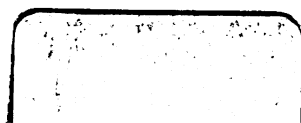
2D MO., 1817.—I have long mourned day and night, and have been grievously affected with the rapid advances which the enemy of souls is making, on the earth at large, on professing Christians generally. Under this impression my

soul has been weighed down, more or less, for the space of above two years, with little intermission, even before I came into an acquaintance with that Society of which I was born a nominal member. My very health, I believe, has been at times injured by this constant anxiety, which was not to be erased or smothered by close application to business, or by society, or recreation. My concern has been much increased by a review of the depth of perdition from which I have been plucked even as a brand from the burning, and by the deplorable effects of sin on those with whom, in my vile courses, I kept company. Now I believe I may not with innocency or impunity quench, or reject, or make light of, such concerns and impressions as have their foundation in truth, and the end of which is the advancement of truth; nor am I at liberty to treat such thoughts as he did who said, "Go thy way for this time; when I have a convenient season I will call for thee;" forasmuch as I know not that another opportunity may be afforded me. I therefore feel bound to encourage and cherish good impressions by all means and at all times. The oftener I have considered this important and extensive subject, the more strongly have I been induced to believe that sacrifices will be called for at my hand, and that I shall be constrained to take up my daily cross in a peculiar manner, not only to things which are wrong in themselves, but as to those that have a tendency to evil, and even in many things which religious people account innocent and allowable. Oh, when I read in the Scriptures the very excellent precepts and instructions given for us to follow, and when I examine closely the conformity of the lives of those by whom the pre-

cepts were delivered, my admiration of the coincidence in every minute particular is, as it were, swallowed up in mourning at the declension of the present professors of the same religious duties. By such considerations and reflections, my soul is stimulated very fervently and frequently to petition Him, who is the fountain of all good, that He would, in His own time and way, aid His own cause; that He would be pleased to regard the sighs, the cries, and the tears of His exercised people,—“His own elect, which cry day and night unto Him” for the advancement, extension, and prosperity of everything that is good.

3d mo.—The subject of dress has very frequently come under my serious consideration. It has of late been still more often and more deeply impressed on my mind; and as I have kept quiet and calm, singly desirous to know and to do whatever might be required, the matter has opened more and more clearly before my view; and some things with regard to it which had been hitherto hid from me, whilst in a disposition to follow my own reasonings and fleshly wisdom, or concerning which I seemed then to be uncertain and undecided, now brighten up into clearness, so as to make me conclude that they are indisputably right for me to adopt. And surely, I may add, no sooner is a truth clearly manifested, a duty distinctly marked out, than it should, without hesitation, be obeyed. With regard to my present dress and outward appearance, it is evident there is much to alter. That dress from which my forefathers have, without good reason and from improper motives, departed, to that dress I must return,—that simple appearance, now become singular, which occasioned, and still continues to occasion,

the professor of the truth suffering and contempt, the same must I also take up, and submit to the consequences thereof. Some may object to this, as if it were improperly "taking thought"; but I differ from them, not in the rule itself about the anxiety bestowed on clothing, but about the application of that rule. It is right, if the vain customs, folly, and fashion of this world have insinuated themselves into any branch of our daily conduct, to eradicate them, with every one of their useless innovations, whatever trouble, anxiety, or persecution it may cost us. But after we have once broken our bonds, we shall find a freedom from anxiety, trouble, or thought about our apparel far surpassing the unconcern and forgetfulness which seems to deaden the spiritual eye and apprehension of the slave of custom.—JOHN BARCLAY.



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